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VOLUME XXXXI

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NUMBER I

France's appeal to the soul of America, spoken by Clemenceau in his first message to this country, should awaken, in response, a sense of personal responsibility in the members of an association such as ours, already united in sympathetic understanding with our sister republic. "I want yourself, your heart and soul. I want that thing that cannot be weighed in human scales, a little thing which is a kind of kin feeling of one human being toward another. That may exist and does exist between such nations as ours, and that is what I want of you."

"We are receiving," writes Director Guex, "many appeals, asking us to evangelize divers places." An urgent request has come to undertake a work of evangelization in the town of Dunkirk (Nord) among the seamen of the port. At Saint-Brieuc (Côtes-du-Nord) we have just opened a hall for the evangelization of the Breton sailors." Seemingly the only restriction to the Mission's present opportunity for wide-reaching usefulness is, as ever, the lack of General Fund money—funds not already appropriated to our established work.

Those who have regretted the passing of an old landmark in the closing of the old Salle Baltimore on the Boulevard Bonne Nouvelle, last May, after thirty-eight years of continuous service, will rejoice that the hall was reopened on October 8th. The building has been sold but an arrangement was entered into with the new landlord whereby—under a short-term lease, it is true—the hall can be temporarily used. M. Guex writes, "We are looking for a hall in the centre of Paris which will be suitable to take the place of this dear old hall where so much good has been done."

Pastor Mercier has begun his work at the *Fraternité* of St. Quentin with much ardor and the beginning proves that our fine building can do a good work; as the population greets it with joy.

The winter season has been marked by some changes among the workers of the Mission. Mlle Delattre has resigned her work at Grenelle, to accept an urgent appeal from Mme Dalencourt to aid her in the School of Practice for Women Evangelists. Desiring, however, to keep an interest in evangelistic work and continue her ties with the Mission, she has retained her post at Javel, where the mothers, children and young women will continue to benefit by her care. Her place as Bible Reader at Grenelle will be filled by Mlle L. Chera-dame.

At the Faubourg St. Antoine, M. Drancourt, a returned missionary from the Senegal, a man still young and full of enthusiasm, began his work on the 18th of September fully prepared to carry on with zeal and ardor the work of the beloved Pastor Greig.

On the first of October, M. Marcel Jeannet, a young evangelist and his wife, began service at Nemours. Unfortunately, his direction of that work can be for only eight or ten months as he is pledged to go out to Tahiti as a foreign missionary.

The recently opened Amboise Paré Hospital and School of Nurses at Lille is a separate undertaking and receives no support from the Mission. It has been made possible largely through the efforts of two remarkable women, Mlle Thérèse Matter, daughter of Commandant Matter, a prominent layman of Paris, and Mlle Eva Durrleman, sister of Pastor Freddy Durrleman, who visited this country in 1919-'20 and collected funds to begin the undertaking. It will supplement and benefit our work at Fives-Lille and Pastor Nick writes of it with much joy: "The Lille hospital, though Protestant in its inspiration, will be conducted on very broad lines; receiving on the same terms the patients of all creeds. Our program is one of science, faith and intelligent care; one of noble ideal, of love and Christian devotion. We wish to inscribe over the entrance to the building the name of the great and celebrated Huguenot, Amboise Paré, who united the most accomplished science of his time with the most ardent faith. He used to say to his patients, 'I dressed thy wounds, God cure thee!'"

M. Ferret, director of the *Solidarité* at Roubaix, who has been overburdened with his tasks there, but is most anxious to make the work expand, is about to receive valuable aid in the assistance of Mlle Beley.

At Nantes, M. LeGoff has brought to M. Chastand the assistance so urgently necessary for all that there is to do at the *Fraternité* and around it.

Early in November *La Bonne Nouvelle* began its winter campaign at Saint-Pierre-les-Nemours where it met an encouraging reception.

At Marseilles, the quarter of la Belle-de-Mai was recently the destination of a tour made by the group of colporteurs of *La Cause* in association with the Mission. The itinerary was so arranged as to end in a meeting in our hall in the rue Bernard.

All passed off well. Four stops, with singing and addresses in the open streets, furnished an opportunity to sell a quantity of Gospels and to have a number of personal conversations. Several people accepted the invitation to follow us to the meeting. The hall, moreover, was full. The children's and mothers' meetings have won several recruits as the result of this campaign.

Our workers at Marseilles have seized the opportunity offered by the crowds of sightseers visiting the Colonial Exposition to distribute many Gospels. Since its opening 40,000 portions of Scripture have been distributed with the help of friends of the Mission or *La Cause*.

M. Malan, director of our work at Nice, used his vacation last summer in conducting an evangelistic campaign in Corsica, the results of which appear to have been most encouraging.

Throughout the summer while awaiting the time when the post can be permanently filled, regular evangelistic services were held at Aullène and Cuttoni. In the former place the Mission was able to rent the old conference hall still surmounted with its little steeple bearing the inscription "To the Saviour Christ."

HAS THE TIME COME TO DISCONTINUE OUR ORPHAN WORK?

Through the courtesy of Mrs. Douglas Robinson, the following extracts are quoted from a letter written by Ambassador Jusserand under date of November 6th and may help to answer the question.

"The total of our war orphans reached 800,000, of whom 600,000 are now in a state of poverty. The Government is doing for them all that is possible but can contribute to each but the merest pittance. We, a rich nation before the war, are now a poor one, and as Germany does not pay and as we have to continue the restoration of our devastated regions, our poverty goes on increasing.

"We visited this year the region of Laon, Craonne, Soissons; the activity is prodigious but the hardships continue very great and winter will soon be there. One who has not seen it cannot imagine what, in the midst of a civilized country, are these encampments in a wilderness, with some of the most primitive needs unsupplied.

"As for the situation of the orphans themselves, the best I can do is to transcribe part of a letter received from the widow of one of our generals. She now devotes all her life to the helping of those children and on the occasion of a gift from America, wrote, 'A number of villages in Artois have many war orphans who would have been helpless without this gift and I must confess that some little ones who are not orphans but whose lives are very hard in those chance shelters when the cold comes (and the boards *are so thin*) will also find some few things in what I am sending.' How plucky and courageous are all those good people who thus return not to ruins—for there are not even ruins left—but to a desert where there are not even trees left, for the war was there at its worst."

Against that general background of desolation and continued need, place these more intimate stories sent by Mlle Carrel who has undertaken the distribution of our own relief supplies at Chauny:

"I safely received the things you so kindly sent me, including the groceries, for which I thank you most warmly and

am extremely grateful to the American ladies who thus enable me to do so much good. I shall be very glad, at any time, to receive any friends who may wish to visit the ruins and to see something of what we are trying to do here.

"The parcels received have allowed me to bring joy to many.

"In one family, to whom I took clothing and groceries, there is a war widow, with four children, a blind mother and a young brother, the only one of the seven who can work, and whose pay is the sole means they have; the husband having died in captivity, as a civil prisoner, the widow and orphans receive no pension.

"Another widow, in the same circumstances, has five children, each more delicate than the last; the eldest, a girl of 16, is an apprentice, but does not earn anything. This widow also has her aged mother on her hands. A short time ago she was absolutely in despair; all the children were in need of shoes, she had to pay her arrears of rent. She had made up her mind to commit suicide when I came to her rescue; now she has taken courage anew, she has been able to find some work, which enables her to provide—even if ever so little—for her children."

"Increasing poverty," the price of all food exceedingly high, France's wheat crop so short that the Government has felt obliged to ration bread consumption and our list of orphan adopters fallen to half its former number!

No, the time has not yet come when we can say to those weary and burdened mothers: "Your American friends are tired of helping and have other uses for the thirty-six dollars a year, much as it may mean to the lives of your children who are the future of France."

To anyone who has looked into the pale, anaemic faces of the children of Northern France, who all bear in their bodies the marks of malnutrition and nervous strain, it is impossible to believe that the generous heart of America will refuse to carry on for a few more years this work for the childhood and motherhood of France, the priceless value of which is one of the unmeasurable things of the spirit.

EXTENDING OUR BORDERS

THE NEW HALL AT SAINT-BRIEUC

Last year *La Mission Populaire* was led to commence evangelistic work at Saint-Brieuc (Côtes du Nord) in collaboration with the Methodist church, whose pastor at that post was M. Scarabin and who was to divide his time between the church and evangelistic work in the surrounding district; the Mission furnishing the means for him to do this missionary work among the Bretonese population. Those Christians who feel the need of *rapprochement* between the churches and the various agencies of evangelization rejoiced at this arrangement which in all respects seems to have been a most successful one after several months of trial.

M. Scarabin submitted to the Mission a full report of the six months' experiment. It included an account of tours of colportage made in the course of visits paid to isolated members of his own flock. Many opportunities opened—as in the important village of Guingamp, where in the streets and markets as he distributed Gospels and tracts at noon or in the evening he spoke to many groups of people.

In other villages such as Saint-Elau and Effiniac, in factories and inns, as the workmen were eating their mid-day meal he has been able to read the Gospel and speak; as well as to make a large sale of Gospels and tracts.

At Pouts-Neufs, in a large inn, came an opportunity to speak to a wedding party and their guests. Between two dances, M. Scarabin offered an illustrated Testament as a wedding gift and received permission to read a page aloud. Naturally the parable of the Wedding Feast was in his thoughts, "Rarely," wrote he, "have I been listened to with such earnest attention, as I entreated them not to allow their hearts to be absorbed with material cares and questions but to respond to the invitation of the King."

Profiting by a visit from M. Sainton who from his long experience could give many valuable lessons in methods of evangelizing at fairs and markets, M. Scarabin notes that at Pontrieux and Collac, besides a large sale of Gospels and tracts, they had held meetings for two hours speaking to large crowds, who listened for a quarter of an hour and then gave place to others.

In all he had sold 600 Gospels, 60 New Testaments and given away great quantities of popular tracts, religious journals and Sunday-school leaflets.

M. Guex recently wrote:

"After receiving M. Scarabin's report of this opening work I went to Saint-Brieuc to judge for myself the situation and the possibilities of evangelization in the pretty Breton village or its vicinity.

"M. Scarabin has often begged us to furnish him with some *locale* such as one of the *Semeuse* (portable halls), an automobile for itinerating colportage tours, or even a large van which could be transformed into a hall for meetings. In every way his work has been hampered by lack of equipment.

"Our visit in September resulted in the conviction that in the immediate neighborhood of Saint-Brieuc, if not in the village itself, was a large field of work which could be undertaken without great additional expense. Also at Saint-Brieuc are some Christians who ask nothing better than to collaborate with their pastor in fostering such an enterprise. Accordingly we said to M. Scarabin, 'Look for a hall either at Saint-Brieuc, for example near the railway station, or in a nearby village, such as the port called "le Légué," and the Mission will bear the expenses of it. Even if you can rent two or three halls the experiment will be more thorough and we can soon see on what point to concentrate our effort.' But a hall to rent is a rare thing, particularly a hall to be used for evangelistic work in that Breton country and M. Scarabin greatly feared that he would have no greater success in his new search than he had had previously.

"Was it not God himself who led him to discover in the very port of du Légué a good-sized hall in an inn, which the landlord was willing to rent for six months? 'During this six months,' writes M. Scarabin, wisely, 'We can see the attitude of the population, which is composed of workmen, sailors and customs officers, as it is a port. I shall have the support of the H family who last year offered me the use of their garden for a *Semeuse*. I have an idea that we can, after a trial of several months, open there a small *Fraternité* with reading and writing rooms for the sailors.'

“Again I will let M. Scarabin describe in his own words the opening meeting which took place on October 11th:

“This first meeting with the population of our port gave me, I confess, not a little disquietude and it was for that reason I wished to be seconded by a colleague. I mistrusted that there would be much noise, some stones thrown, or, what would be infinitely more discouraging, the calm of utter indifference. It was in such fashion that we held our first meetings at Perros-Guirec—another port where we have today a good solid nucleus of supporters. Happily, God does not always take count of our feeble faith and at times when he sees us fearful softens the hearts. So it was, last evening, that our hall was filled by an audience, mixed, but most sympathetic, who listened until the end in a most calm and respectful attitude. We also were able to make them sing—thanks to the help of several friends—some hymns with spirit and even emotion. I was particularly impressed and happy over this; for experience everywhere has shown me that when we succeed in making our hearers sing we have touched and interested them. Thus you would have seen in me, last evening, as I returned home, a truly grateful and happy man. Nevertheless, this does not prevent me from seeing things as they are and I realize without doubt that real difficulties will arise with the serious work of visiting, readings to make and distribute and regular meetings to organize. We shall certainly be attacked. Ah, we have much need of the Holy Spirit!

“Our hall is rather small, but it was, however, not *too* full with the sixty-two persons that I counted. The people were rather crowded on the benches and with chairs it would have been more than full. I have tried not to run up expense for furnishings and we borrowed for last evening. Our neighbors—a good sign—lent us their table benches, the innkeeper some chairs, and two or three people arrived carrying their own seats. We have a large lamp that we can keep all winter, which lights the room sufficiently; as well as a table; and our platform was made of planks which cost us nothing. This platform, made by ourselves, will suffice. The only things lacking are an old carpet to cover the platform, and—an organ!

“We can, with this equipment, work seriously, for the audiences will certainly be renewed for some time, which will permit us to reach a very large number. Can we do something for the children? Can we open our hall for the transient sailors in our port—French, English, Norwegians, Swedes? Hold mothers’ meetings? Have recreative evenings, lantern slides? Some little fêtes with tea?

“We pray that the Master, without whom we can do nothing, will Himself direct us.”

“And now it is to Him that we entrust this enterprise. If it is of men, it will fail of itself, but if it is of God and if it is followed with His power it cannot fail to be a blessing to more than one soul. Such is our hope.”

HENRI GUEX

AN INSIDE VIEW OF THE SCHOOL OF CHRISTIAN SERVICE

RECORD readers are familiar with the splendid work of the School for Christian Service and know the value of the trained corps of enthusiastic young people that it is turning out to fill many important posts in religious and missionary work. A position was waiting for each of last year’s graduates in parish work, or Mission Hall, or in the Y. M. C. A.

THE EDITOR.

IMPRESSIONS OF A STUDENT—YVONNE HILAIRE

Many of you have already heard of our School of Christian Service. It is not then a detailed picture of the courses and activities of the school which I wish to give you, but some simple experiences and impressions of a scholar in her first year.

Our school numbers nineteen students at present, of which number eight are in the second year and eleven in their first. It prepares, especially, future deaconesses, evangelists, secretaries for parishes or Christian unions, work for the young, etc.

The courses, three or four hours a day, theoretical for the most part, a few practical; aim to give us a Christian culture. They put us in possession of the means of better filling our place once we are at a task.

The courses are in history, Old and New Testament, Christian Morals, psychology, sociology, etc. They not only



THE SCHOOL OF CHRISTIAN SERVICE—RUE SERGENT-BAUCHAT

feed our intelligence but above all strengthen our beliefs, increase our faith and form solid personal convictions. To study the words and teachings of the Master, to meditate long on them the better to seize their deep meaning, the riches unguessed at first view, is to take, day by day, another step in the path of truth.

The practical exercises, extemporaneous speaking, Sunday-schools, followed by criticism generally indulgent from the professor and other scholars, have for us much charm and interest. Not without trembling, no doubt, do the newcomers of first year speak in their turn before the formidable circle of the professor and dignified "second years" (*the antiques*, as we love to call them). But one must at one time or another throw oneself in the water if one would learn to swim, so with courage we throw ourselves into it.

It is with courses and personal work that a greater part of our time is filled, but I would not have you suppose that our studies absorb us to the point of neglecting all the

joys of our family life. Most of us live in the "home in rue Sergent-Bauchat." It is truly an eccentric house but one which we would not for the world exchange for another. Six students in training for missionary work share the home with us. I would not represent our home as an austere convent; for one lives there a most rich and joyous life. Most varied are the subjects of conversation at meal times—sometimes with the future missionaries we are transported in thought under the palm trees of Africa or travel among the miners of Northern France. At times lively discussions arise, our school being composed of many varying elements and mentalities, but the discussions never fall into disputes and a very frank *camaraderie* is established among us.

At night in the tiny bedrooms, but where one feels much at home, two or three of us often gather together in intimate exchange of ideas, joys and perplexities. But I cannot speak of our life at the Home without mentioning in a few words the happy hours passed in the garden in company with the



LIFE AT THE SCHOOL INCLUDES HAPPY HOURS IN THE GARDEN

birds whose joyous songs make harmony with our improvised choirs! Provincials, most of us, we had not expected to find in Paris so large a space in which to take our exercise—games of basket-ball, tennis or other sports in which we forget for a time the noise and confusion and heavy atmosphere of the metros.

In closing, I would beg of you, "Pray for the School of Christian Service; for those who direct it, for its future, that it may become, increasingly, a school of earnest disciples of the Master."

May we, during our years of religious studies, never lose sight of our true aim, not to enjoy our studies for ourselves alone, but to work always with a view to our future task and to that direct our entire thought. Under that condition only shall we be able, when our preparation is completed, to respond with all sincerity and entire devotion to the service of Him who has called us: "Here am I, Master, send me!"

A TRIBUTE TO OUR FLOATING PULPITS

by

A FRENCH PASTOR

It was a shining spring day. The trees knew it and had clothed themselves in a tender cloak of green; the birds knew it and sang it to all who would listen. What agitation! What music!

The canal was a road of shining gold, the barge gliding between the tall trees, which seemed to be standing in line and presenting arms, made splashes of light. On the barge a woman was singing, linen was drying, a child was crying. From the mast a long cord was fastened to the team, two big mules, who advanced with the bearing of clever beasts who know exactly how to tow a heavy barge along the towing-path. Beside them a man was walking, walking, walking. Will he then never grow weary? Will he never stop to draw a long breath? He walks, walks, walks * * * I caught up with him and we began to talk; I learned a quantity of interesting things about a bargee's life; information with a picturesque relish. The unfortunate thing is that many of these good folks come to detest water and to be much too fond of wine! and then, it is a queer life.

By dint of walking together we are friends and indulge in confidences. Then the beauty of the landscape, the charm of life, the coming of the spring lead us by degrees to the great preoccupation of mankind; the Friend on high, the God of Love. But has this man the time to go to any place of worship? Has he ever met, between the milestones, the moorings, the locks, the bridges, anyone to speak to him of the Gospel?

Yes. He tells me how he has more than once come across a queer boat, certainly not like the other barges, "where the master greets you so cordially and so kindly. He gave me a Gospel and I have read it." And in energetic language, the bargee tells of his joy to have learned that there is a God, that we are not alone and that the primal thing is to lead a better life.

And that is something; it is a beginning. Ah! if the trees of the towpath could speak! if the stones in the way had tongues! there is a name they would most certainly whisper, *Bonne Nouvelle*, and yet another name, *Bon Messager*. If the villages which reflect themselves in the water and spend their time in counting the barges, could say what they think, they would say the same names. The Lord Jesus went into a boat on the Lake of Galilee and it became a pulpit. The McAll Mission speaks through its two fine boats. Their captains have said to me, "we travel on ballast;" it is not true. Their barges are loaded to sinking point with hopes, with comfort, with sunlight, with conversions, with joy, because they go up and down the waterways of France preaching the Gospel.

It is certainly good to awaken interest, to excite curiosity. And a Mission boat is something original, especially when it is spruce and smart as these are. Many come to visit and come back to listen. Being on the water gives an impressive calm and a feeling of "the upper room." Verses of Scripture are painted on the walls, the harmonium plays, the hymn books are quickly bought and the hymns are learned astonishingly easily. And there is the power which belongs to the Gospel message, the power which knows no hindrance. M. le Curé can do nothing against it, and neither can anyone else. In the gloaming one goes along the mysterious brink of the canal, where, splendidly, shines the light of the Gospel boat. One sees pro-

cessions, files bearing lights, one hears the tapping of the wooden shoes, the noise made in blowing out the lantern, and then it is the warm handshake which makes you feel at home, the question about that bad leg or about the boy away in a city, and you do not feel strange at all.

One evening, in a little manufacturing town, it was Whitsunday, and very wet! The fair was at its height. The horses of the roundabouts were very fresh; the cows with golden horns had several riders; the different booths were overcrowded; the shooting galleries were in full swing; the ball-rooms were invitingly open. In the pouring rain a man who had just left the Paris train, turning his back to the crowds, to the lights and to the noise, went along the dark road, from one puddle to another, sinking into the mud. He had an umbrella crookedly held up to the skies; he had the falling shoulders which spell discouragement and bitterness. What was the use of going over there to that bright little spot in the darkness, away over there, to hold a religious meeting? Waste of time and of strength!

At last he reaches his destination and goes in * * * to find a large audience, and quite a number of young people! I can tell you he had no trouble to give his message; on the contrary. The Gospel must indeed be one of the preoccupations of life today and the only reply to all the yearnings of the human heart if, simply presented like this, it can outweigh all the attractions of the country fair and dance!

When the boat moors at a village, there is at first a lot of curiosity; at times, but very seldom, some laughing. Then there is a sort of weeding out. The audiences are much smaller, sometimes quite small. Finally the work grows in depth, the atmosphere is grave, religious. The speaker can address the heart, the soul of his audience, directly. The hymns seem to be the replies. The people are in no hurry to go home at the close; they stay, they ask questions. And if the evangelist can find time to make visits he is well received, seriously, and the conversation is not about the weather! When the boat goes on, the people are sad. But the seed has been sown. Perhaps the work done is less wide than formerly, perhaps only one seed has taken root. But the Word says "and brought forth fruit,

some thirty-fold, some sixty and some an hundred." The work is not done superficially. And it is in good hands! M. Dautry has many service stripes, and long years of activity. And every one knows how important is the value of the man in such work.

In the midst of the flood of vice, of selfishness, of misery, of degradation, the *Bonne Nouvelle* and the *Bon Messager* seem arks of salvation, carriers of promise. All the tears they have dried, all the consciences they have salved, all the hopes they have caused to arise; all the lives they have helped to purify; seem to make above their hulls a divine rainbow and the Mount Ararat where their journey ends is the Cross of Calvary!

But these missionary boats cannot journey alone! They require to be towed. And these missionary boats will be able to do nothing if you do not tow them by means of your prayers; if you do not help them with your faith.

REV. H. BONIFAS

Pasteur à Paris-Montrouge

JUBILEE IMPRESSIONS

By

REGINALD L. McALL

What are the lasting impressions from the Jubilee celebration in France, now that its vivid, gripping mental pictures have had time to blend? What did we learn about the *Mission Populaire*?

We realized as never before its extent and variety of method. We saw well organized Christian settlements in a score of cities and towns, well suited to each local situation, never duplicating other efforts, but occupying fresh fields by fresh methods. The word pioneer is written all over this record. When a co-operative store is wanted, it springs up—and, what is more, it lasts. When little shoes need mending, a cobbler is drafted to teach and practice his trade. Where sickness and privation render medical help essential, a dispensary with efficient, consecrated nurses is organized. There are two of them now, in Nantes and Lille. When the men of the quarter ask a place for holding discussions, the platform of *foyer, fraternité* or *solidarité* is theirs, in return for which they give a friendly hearing to the Christian point of view, and, what is far more important, allow their wives and children to attend the other meetings.



WHERE THE MEN OF THE QUARTER FIND A WELCOME
CONFERENCE HALL—ST. QUENTIN

It is not at all surprising that the Mission has eagerly joined in forming the most hopeful French evangelistic movement of modern times—*La Cause*.

To carry on an enterprise of such proportions requires audacity; indeed, this quality is woven into its entire history. The audacity of its founder, more fully realized with the passing years, has been matched in these latter days, and even multiplied. Action is preceded by clear-sighted planning, but we marvel at the results. No one could visit St. Quentin without being thrilled at the sight of the ideal plant that has been built with faith that its capacity would soon be reached. Christian foresight has provided there a demonstration of the love of Christ in a place and at a time when it is most sorely needed. For *there* are the gaping wounds of France, both material and moral.

In those regions the development of a whole generation was interrupted, the possessions and prospects of each family were swept away. The superhuman efforts of whole com-

munities to reorganize; the clearing and tilling of large areas of war-torn soil, where, as M. Clemenceau said, the only landmark is "a stick with the name of the village that was;" these things we have seen and can testify that the only ray of hope that has brought joy back again is the Gospel message, spoken and sung, but, far more important, lived by veterans in the service of the Master.

Of course, they are not all old, these workers whom we met—for in spite of meagre salaries the Mission has drawn to its service the finest young men and women you could find anywhere—but they all seem like veterans. They have sureness of method, they have definite programs, they have personal magnetism by which they succeed in drawing men, women and children into the presence of Him whose healing touch alone can cure.

What has the Mission done for France? In peace and war it has brought Jesus Christ into the hearts and lives of multitudes. In this task it has employed just the same methods He would use, personal evangelism, relief of the poor and



THE SPLENDID NEW PLANT OF THE FRATERNITÉ AT ST. QUENTIN

miserable, rehabilitation of families, care of orphans and sick children, Christian education, all with consecrated motive and purpose.

Be the political and national situation what it may, the people of France are asking our help in obtaining one thing that we cannot deny them, a saving knowledge of the risen Saviour. We who recognize this obligation must arouse the Christian people of America to answer the call by multiplying these centers of Christian influence in France.

EVANGELISTIC WORK IN SOUTHERN FRANCE

By

M. FREDDY DURRLEMANN

It is generally supposed that the work of evangelization does not succeed in France except in the great industrial centers of the north. We wish today to prove to you that it is otherwise and that there are souls passionately devoted to evangelization in the south as well as in the north of France.

The colportage of the Gospels, that is to say, the sale of Gospels in the streets is carried on regularly and methodically in Marseilles and Montpellier.

This word comes from Marseilles: "After a gathering for prayer, twelve or fifteen of us started out to pause first in a thickly populated section where the singing of a hymn soon gathered around us those who were passing. One of us told in a few words who Jesus Christ was, what He offered to His disciples, and what He promised to humanity; some distributed tracts while others sold the Gospels in French, Italian or Spanish, or some religious journals. In two hours the sale of these booklets at five or ten centimes apiece amounted to about twenty-five francs. On nearly all of our trips we discovered Protestants hitherto unknown to us. In one place it was an Alsatian who wanted to have her marriage legalized; in another a soldier from the department of Gard who had not been pointed out to us before; in other places neighbors designated some women as Protestants, but added, laughing, it would be better to go and see them another day; they were, in fact, in a state of intoxication, but we gave the addresses to a Christian woman who has since visited them. Very often interesting conversations sprang up between

the colporteurs and their patrons and an appointment was made to follow up the acquaintance. Only once did we encounter any opposition and that was on the first trip we made. A Bolshevik denounced us most vehemently as unfrocked monks and advocates of war. Perhaps an even more inhospitable welcome awaits us some day but we ask God to prepare us for it and await it without fear. It is worth while to quote at this point the witness given by a young teacher at our second general assembly: 'Although I had been added to the group of colporteurs a month and a half before, I must confess that I hesitated for a moment; my heart beat furiously; the fear of ridicule—this fear which in France paralyzes sometimes the most ardent energies—rose before me like an insurmountable obstacle; I saw myself, as I turned a street corner, meeting some of my college mates who laughed and pointed at me; I saw these same collegians spreading abroad in the fraternity to which I belonged, the news that I had gone crazy and was singing in public places. But at the moment of greatest hesitation I heard these words of the Master's, "Whosoever confesses me before men him will I confess before God, but whosoever denies me him will I also deny."' "

The correspondence which has been carried on with Protestants isolated among a great body of Catholics or indifferent people began first at Paris but is now carefully organized at Marseilles.

The group of correspondents of this city interest themselves in the four departments of the region of Marseilles. In fact, 115 families are provided with correspondents. The most touching testimonies show the happy results of these efforts.

From the department of the Basses Alpes comes this letter: "My dear godmother, I am beginning to give you this title very gladly because it makes me feel that I am not alone. I thank you and the other ladies of your group with all my heart; I ask the Saviour to preserve your health and the friendship of all the people to whom you bring so much good."

The search for Protestants living unknown in the midst of the great masses of people in the cities is a constant subject of interest to "the Cause."

Many of our co-religionists of religious habits are strangers in the cities and know no one. They soon cease to attend the services and gradually fall into a state of complete indifference.

At Marseilles, every Sunday, some members of the *Group of Welcome*, wearing a badge, stand at the doors of our places of worship. They speak to the people who seem to be strangers and enter into conversation with them. One day a Catholic wanted to buy a Bible, another day a Dutchman was glad to obtain information about the local work; another time it was a Protestant who came regularly to our service but to whom no one had reached out a welcoming hand. A circular sent out to 280 churches enabled us to discover a number of newcomers and about thirty young soldiers. Finally, a very pleasant evening gathering brought together the members of the *Group of Welcome* and a number of newly-arrived families. If the Group develops, it may be possible to unite the Marseillaises who live in the same quarter, whether they are citizens of long standing or recently arrived, also those who come from the same part of the country or who follow the same profession.

Other Christians visit the hospitals. Passing from bed to bed members of "the Cause" offer flowers and good literature to the sick. Among those visited was a young man absolutely alone in the world, one who during a year at the hospital had received no letter, no visit, no expression of sympathy. "Can you imagine," he wrote, some days later, "Can you imagine what it is to suffer morally and physically without help, finding nothing but indifference around you? I cursed nature, Christ, everything and I longed for extinction. Now that I am not alone I wish to live. I wish to see the sun again. Thank you for the trouble you took for a poor unknown; thank you for the moral support that you brought me." This young man, originally a Catholic, is actually preparing for admission to our church.

In order to prepare trained workers for Christian service, there is a course in Christian Service in the Old and New Testaments, Social Service and Missionary Work, being opened at Marseilles under the auspices of the School for Christian

Service at Paris. At the beginning 140 students enrolled themselves for the course.

These facts, which show so much ardor for evangelistic work in various centers in the South, bring us to a conclusion similar to that made by M. Jacques Kaltembach, one of the pastors of the Reformed Evangelical Church of Marseilles.

"The Cause," which originated in Paris and which obtained such a marked success among the population of Paris—can it be developed with equal success in the provinces? Such a question we could only ask some time ago. Now it is answered in the affirmative. Yes, in the South as well as the North, "the Cause" can make those Christians who desire to proclaim the good news of salvation tremble with enthusiasm; yes, in the large cities of the provinces as well as in the capital, magnificent results are assured from a strong and systematic evangelistic movement.

IN NORTHERN FRANCE

A History of the *Foyer du Peuple* at Fives-Lille

By

HENRI NUSSLÉ

Evangelical work in the North of France is reputed the jewel of French Protestantism and the *Foyer du Peuple* at Fives-Lille is the most precious pearl of all! Imagination beholds in this work a reproduction of the religious movement of the first days of the Reformation, a passionate enthusiasm animating the hearts of men for conquest until all the North shall have passed under the dominion of Jesus Christ.

But, one must not confuse our ambitions with reality and let no one be astonished that after eighteen months of ministry at the *Foyer* my impressions are not without shadows. Besides, if I destroy some illusions, I hope to increase the sympathy and care for a work which is conducted in the North as elsewhere with the same alternatives of success and disappointments, of joys and tears, of ingratitude and of consecration.

BEGINNINGS

The *Foyer du Peuple* was constructed in 1903 under the auspices of the *Mission Populaire Évangélique* by means of

subscriptions and collections gathered in France and at Geneva. This was the crown of an effort pursued at Fives for many years by M. Nick. At this moment of impassioned interest in labor questions and in the reconciliation of the people with the Gospel, the *Foyer* at Fives and the *Solidarité* at Roubaix were some of the first centers of social Christianity. Its very name is a program, the program of a church open to all, which aims by personal conversion, at the conversion of the body social and at the creation of the family of the Father in the house of God. It is a true church of Christ, the ideal of the evangelical church, but if a church is composed of saints only, where will the model church be found? The *Foyer du Peuple* lives at least with the thought of reaching that ideal.

Fives was admirably chosen for this attempt!

Fancy a city of 25,000 working people, to which should be added the 15,000 in the adjoining suburb of Hellemmes, a unique and compact *bloc* and one of the most formidable reservoirs of the proletariat. Furthermore, it is an old fief of Catholicism. Twenty-five years ago the Church reigned in absolute sovereignty. It was rich in the bosom of general poverty; it had its sisters of charity; its action was unlimited; it had multiplied its eleemosynary agencies, created foyers, circles; gave, without reckoning the cost, for organized charity and for the education of the young. One would be stupefied at learning how many hundreds of the "religious" were devoting themselves to this task and how many millions of francs were expended. But one would be still more surprised in discovering that all this propaganda resulted only in an almost unanimous feeling of indignation. The reason for this is that Catholicism in the North was a formidable speculation in misery and if it still defies the power of socialism, even in such centers as Fives-Lille, it accomplishes its purpose by reducing to political and moral servitude all those it succors and protects.

But this empire is already very much shaken. Twenty years ago the *conférences contradictoires* were drawing unnumbered crowds and the salvos of applause covered the voices of the adversaries of Rome. This disintegration con-

tinues to increase. One can no longer count the unbaptized children and perhaps a quarter of the burials are purely civil ceremonies. A violent hate, vengeful rancor, burns in the hearts of the working men and results in two irreconcilable parties.



SUNDAY-SCHOOL CHILDREN BEFORE THE DOOR OF THE
HOSPITABLE FOYER DU PEUPLE

It was under such conditions that the *Foyer du Peuple* was inaugurated. Exposed to the furious hostility of the Catholics it was opposed also by the anti-religious and banned on all sides it seemed incapable of breaking up this double *bloc*. Nevertheless, it did this, and in this way: The initiators of this work not only come to the people, they are of the people. One day, for example, in the journal *Humanité* reference was made to the fact that Mme Nick wore a costume costing but 37 fr. 50. One of her own words proves this still further: One day in 1913, during a riot at Fives, Mme Nick, taking refuge in the *Foyer*, cried out through her tears, "Oh, if I could only make them understand that they are loved."

Such is the ambition of the *Foyer* as it seeks to give to those who come, a little of the happiness and of the love which the Gospel radiates. To love and to serve! Love is the great destroyer of jealousies, of the resentments which infest the lives of men and puts its steady and uplifting touch upon all the proletariat in its disquieting somersaults. Perhaps we do not make good Protestants, nor good supporters of the actual social order, but what matters it in fact if we profit by what we do if those we seek to help are actually helped, if they have a little more joy and sunlight in their lives; what matters it in a word, whether we busy ourselves or not in technical church affairs, whether of one party or another, if we conduct the actual business of our Father and if, in the citadels of misery and of sin, where people sometimes think they are in I know not what sort of satanic world, by our humble ministry of love, Jesus, and he alone, is seen and adored.

For it is certain we have awakened love in many souls, a love which is manifest not only by conversion but by a glad consecration to the Christian ministry. Taine said: "I admire but one thing in Protestantism and that is its rage for propagandism." Nowhere is his praise more merited than in the North and in particular at the *Foyer du Peuple*. A Christian is a soldier and so the *Foyer* has become a powerful conquering organization, attaining its acme in the year 1914, and if the war to a certain extent derailed it, we can affirm that it has not lost its renown in the city nor the hope of presently recovering its expansive power.

However that may be, I should like to outline its methods of action and to indicate some of its successes.

METHODS

1. *Personal Evangelization*. The first, the most prudent but perhaps the noblest of our methods is that which is called personal evangelization. This begins at first in the family when a single member, the mother or one of the children, or even the father is a militant. There is not one family which has been gained at a single stroke, but it is the tenacious efforts of the first member who becomes a Christian to draw one after another with him and often after many years of labor gets all the members of the family to come with him. There

are some striking examples, like that of the boy who lived in the bosom of a large family ravaged by alcoholism and who gained first his mother, then his aunts, then his sisters and all together struggled for three years to destroy the power of strong drink in the father. At last the miracle was achieved. After eighteen "falls" the father was lifted out of his slavery and became a faithful Christian and an ardent soldier of the Blue Cross. This family in its turn continued its propaganda all about it. You are familiar with the kind of homes in which



THE SCOUT WORK IS EMPHASIZED AT LILLE

the working class lives—those big, square tenements, called *cours* in Flanders and *corons* in the mining country. In these courts there live from twenty-five to seventy families, almost in common community. It is the largest family where propaganda can be carried on and in some of these courts at least half the people are evangelized while others remain entirely outside of Christian influence. One family become Christian bears its testimony by its peaceful and joyous life and consecrates itself in this way to extend its own type of life through the entire court. (To be continued)

A MESSAGE FOR THE JUNIORS

Graven on the hard stone floor of the *Tour de Constance* (where Huguenot women were imprisoned for their faith) is the one word "*Resister.*" The words of Nehemiah: "So built we the wall * * * for the people had a mind to work" will never be true of us, unless we, too, inscribe deep on the tables of our hearts this same word "*Resister.*" We need today the iron in our souls that was in those wonderful women of old.

Resist—"Slumping."

Resist—Putting off telephoning or calling on that girl whom we think we might interest.

Resist—Putting off until tomorrow getting those children together. Do it now!

Resist—Letting McAll work slide. Put it in its rightful place—next to our church interests.

Since resolutions seem to be in order at the New Year, let us take this acrostic to work out:

R esolve to		F rance
E ndeavor to give		R ighteousness
S elfless	for	A merica
I nspiring		N ew World
S ervice and		C hrist
T hanksgiving		E ducation

Clemenceau said the other day in New York, "Don't believe that a great people can be great one day and small another." If we think we did great things for France during the war, let us not drop now to picayune things, but let our greatness grow and multiply our gifts—gifts not only of material things but ourselves.

Let us not be spasmodic in our interest—*Resister.*

LAURA H. PARKER

"Junior Packets" of ten attractive postal cards, illustrating *La Bienvenue*, Vacation Colonies, Orphan Home and other picturesque views of the Mission, may be secured at the special rate of fifty cents from Rev. George T. Berry, 156 Fifth Avenue, New York. Send your orders immediately, use them in your meetings, mail them to your friends to advertise McAll, make posters for your church bulletin board.

The new Junior leaflet, "Well, I Didn't Know That," is ready. Use it!

Send for sample copies of the RECORD and distribute them widely; try for many new subscriptions. Your friends need the RECORD to develop a growing interest in McAll and the RECORD needs them!

At the Presidents' Conference in New York a budget of \$5000 was adopted by the Juniors:

\$2500—Châtillon
2300—Vacation Colonies
200—*La Bienvenue*

So built we the wall * * * for the people *had a mind to work*.

Do not fail to send for a supply of the very attractive new Relief appeal leaflet prepared by the Director of the Comité de Secours, to distribute widely among your friends.

ACTIVITY AT THE RELIEF DEPOT

JULIA C. MILLER, *Secretary, Comité de Secours*

The Elizabeth Depot is the only one this winter functioning as a shipping depot. The Hartford Auxiliary secured a splendid room for work and sewing meetings at the Y. W. C. A., but it was not equipped for packing and shipping, so that the New England auxiliaries have been sending their contributions for relief to Elizabeth Depot.

Twelve cases, valued at \$2325.00, have been forwarded to France since the latter part of October, and as four of them contained *Cadeaux de Noël*, we surely hope they arrived in time for Christmas. M. Remond, president of the Transport Service, assured Mrs. Colgate that cases so marked would be "rushed."

Most of the gifts for Christmas were given by the Juniors, Brooklyn, Hartford, Philadelphia, Sewickley, Children's Auxiliary of New Britain, and the "Whatsoever Class" of the Broadway Baptist Church, Paterson, N. J.

The Easton Auxiliary sent a carton filled with dolls, toys and games, so that with such a quantity, the work of packing was like trimming a Christmas tree.

In all there were 174 dolls, 24 Brownies, 54 stuffed animals, 132 balls, French story books, painting, picture and scrap books, wrist watches, horse reins, penknives, trumpets, drums, flutes, barking dogs; indeed, nearly every known toy, ranging from "a canary songster" to "a flat, wooden duck," and tennis rackets.

Some of these may possibly have been made for a noisy, but certainly for a merry Christmas.

There was also a goodly supply of practical things, 75 black sateen aprons, 183 petticoats, 89 infant's wrappers, 275 diapers, 249 handkerchiefs, 51 yards black sateen, cereals, canned foods and cocoa, 144 bars Peter's chocolate, 203 cakes soap, \$100 worth of "mill end" lengths of beautiful cloth for men's suits beside shorter lengths of outing flannel, gingham and unbleached muslin.

Ready-made garments were not lacking; one auxiliary gave 26 coats for women, and there were nice, warm quilts, afghans, large and small, shoes and many pairs of stockings.

Two letters of appreciation have recently been received from Mme Westphal; in one, she made special mention of the 496 pounds of sugar given by the Plainfield Auxiliary last spring, but which was not opened in Paris until September. She writes: "What a splendid present! Mme Vachon, after some hesitation, decided not to open the sacks but to send one to St. Quentin and the other to Lille. You can imagine how carefully it will be distributed, how some will be kept for the merry Christmas feast and how glad Mlle Prévost Brouillet and Mlle Nick will be to have such a provision."

In the second letter, she expresses gratitude for a case that contained many articles of clothing for men and women, most of which was sent to Lille, "where there was great need of clothes at the moment. The black sateen aprons were also very welcome, they are such nice Christmas presents for our old women, as well as for the young ones. We are very busy in the *vestiaire* at the moment; preparing everything for the winter months with their many needs. Our thanks to you for enabling us to begin with such a fine stock is very great."

HOME DEPARTMENT

Belvidere Auxiliary Reports "Best Year" In response to the appeal sent out by Mrs. Colgate, a box and barrel of clothing, new material, four bed quilts, soap, etc., was sent to the Relief Depot the middle of October.

McAll Sunday was observed in the three churches of the town and contributions were secured from all the Sunday-schools.

The regular fall meeting was held at the home of the president, Mrs. Geo. A. Angle, on November 15th. A fine program had been arranged, including an address by Rev. Franklin Joiner, rector of St. Clement's Church, Philadelphia, on his "Recent Travels Through France." There was a large and enthusiastic audience present and the treasurer reported the best year financially in the history of the auxiliary.

Have You Subscribed to "The Record" Have you begun the year well by renewing your own subscription to the RECORD and securing some others to send with it? Is anyone else collecting subscriptions in your

auxiliary?

It is increasingly difficult for missionary magazines to enlarge their circulation. Are you going to make our organ a success by your individual effort? There is no way to hold the interest and support of your contributors but by making them intelligent as to the work of the Mission and its needs.

Has your Auxiliary Heard a Delegate to the Jubilee The McAll pilgrims who had the good fortune to be in France during the Jubilee celebration last June are most earnestly striving to pass on some of the enthusiasm with which their own hearts were stirred. Each delegate has been speaking in auxiliary, club or church meetings and the widening circle of demands for their help grows apace.

Meriden's McAll Sunday On Sunday, November 5th, Meriden Auxiliary arranged for fifteen-minute addresses in the Sunday-schools of the eight churches that give towards the French children's Christmas fund. Leaflets were distributed; the McAll Christmas cards were shown; the RECORD was referred to; stories and incidents were given, illustrating the way in which the *Mission Populaire* brightens

the lives of the French. The resulting interest will probably increase the usual gifts of \$100 from the Sunday-schools. It will also, it is hoped, bring in more regular subscribers through the teachers; it will certainly diffuse a wider knowledge of the splendid evangelistic work being done in France.

The Field Secretary's Western Circuit The Field Secretary's western itinerary was extended by the invitation to speak in Toronto at the Women's Protestant Federation, a distinguished company with speakers from many countries. The Canadian Association profited by Mr. Berry's presence to hold in one of the beautiful Toronto homes a special meeting which gathered together 250 women.

His stops en route were at New Britain, where he spoke at a union afternoon service held especially for the big, children's auxiliary; although at least a hundred adults were present. The children's choir of thirty-five voices delighted the audience.

At Milwaukee a cordial welcome awaited him to a luncheon at the College Girls' Club, graced by the clergy of several denominations.

At Lake Forest a church service and in Chicago an afternoon service at the Fourth Presbyterian Church.

Minneapolis and St. Paul offered a number of opportunities which included speeches before the Congregational unit at the University and a delightful reception in St. Paul.

At Sioux City an auxiliary meeting and a stereopticon lecture.

Detroit and Pittsburgh completed the circle.

Plainfield at Work Plainfield is much interested in relief work.

Another box filled with warm clothing and nourishing food has just been shipped. Interesting contributions went into the box. The Light Bearers of Crescent Avenue Church made two scrap books to help give a happy Christmas to some little people in France and the Young People's Society required as admission to their Hallowe'en party a gift for the McAll box. From the Congregational church came two fine quilts as the result of all-day sewing meetings. "The tidings that our shipment of five hundred pounds of

sugar last May was held to give Christmas cheer made us wish we had sent more."

The Presidents' Conference, 1922

Place—New York Bible Society House,
5 East Forty-eighth Street.

Time—Friday, November 10th, 10.30 a. m.

to 4 p. m.

Scene—A brilliant autumnal morning, a wide-awake gathering of some forty-five earnest, devoted workers. Among this group were twelve Board officers and members, three secretaries, representatives from fourteen Senior Auxiliaries and five Junior Auxiliaries.

The occasion was unique, its thrill and import centering about the graphic portrayal of the Mission as seen last June by our American officers and delegates at its Jubilee celebration in Paris and in the various stations.

The pity is that all our constituency in the United States could not have heard what those present heard that day. No earnest soul could have failed to be roused to the Mission's big opportunity of today, and to recognize how nobly its leaders are guiding its progress as thoroughly, as far and as fast as they receive money to extend and perfect the work.

Who will ever forget Mrs. Craig's story of Lille, Mrs. Colgate's of the Children's Home at Châtillon, Miss Harvey's of Marseilles and Nice, Mrs. Eliot's of Nantes, Mrs. Burr's of the condition of French children, Mr. McAll's of the School of Christian Service! Each speaker emphasized admiration of the men and women in charge of the Mission, of their intellectual power and wisdom, of their devotion and charm.

The one regret of the day was the unavoidable absence of Mr. Berry. Had he been present, the urge of his message would have been "Work for the General Fund." Before leaving France when he asked Mr. Guex what one thing Mr. Guex most wished him to impress upon the American public this winter, Mr. Guex answered without hesitation, "General Fund." The delegates to this Presidents' Conference of 1922 were instructed to take this message to our auxiliaries and churches, stand by all work undertaken, and everywhere work for goodly sums for the General Fund that the Mission may enter the wonderful, God-given opportunities of this day.

M. H. P.

**RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM
AUXILIARIES AND CHURCHES**

October 10—December 10, 1922—\$10,471.85

MASSACHUSETTS, \$255.00		PENNSYLVANIA, \$2,344.17	
Boston Auxiliary	\$90 00	Easton Auxiliary	\$270 00
Lexington	42 00	Moylan	5 00
New Bedford	36 00	Philadelphia Auxiliary	1,785 17
Pittsfield Auxiliary	72 00	Sewickley Auxiliary	144 00
Springfield Auxiliary	15 00	West Chester Auxiliary	140 00
CONNECTICUT, \$1,185.35		DELAWARE, \$36.00	
Hartford Auxiliary	\$295 00	Wilmington Auxiliary	\$36 00
Hartford Junior Auxiliary....	54 00	MARYLAND, \$36.00	
Meriden Auxiliary	36 00	Baltimore Auxiliary	\$36 00
New Britain Auxiliary	86 00	DISTRICT OF COLUMBIA, \$657.35	
New Britain Children's Auxil- iary	36 00	Washington Auxiliary	\$657 35
New Haven Auxiliary	678 35	INDIANA, \$86.00	
NEW YORK, \$3,047.19		Indianapolis Auxiliary	\$86 00
Brooklyn Auxiliary	\$125 19	OHIO, \$12.22	
Brooklyn Junior Auxiliary ...	6 00	Dayton Auxiliary	\$12 22
Buffalo Auxiliary	145 00	ILLINOIS, \$141.50	
Buffalo Junior Auxiliary	40 00	Chicago Auxiliary	\$41 50
Ithaca Circle	36 00	Lake Forest Auxiliary	100 00
New York Auxiliary	1,277 00	IOWA, \$12.00	
Rochester Auxiliary	111 00	Sioux City Auxiliary	\$12 00
Troy Auxiliary	235 00	WISCONSIN, \$54.78	
Legacy Mrs. Samuel Vail....	1,000 00	Milwaukee Auxiliary	\$54 78
Utica Auxiliary	72 00	TEXAS, \$36.00	
NEW JERSEY, \$1,845.98		Dallas	\$36 00
Belvidere Auxiliary	\$280 50	MINNESOTA, \$48.00	
Elizabeth Auxiliary	242 20	Minneapolis Auxiliary	\$48 00
Montclair Auxiliary	231 00	Adelaide M. Smuller, Circle of Memory	\$4 25
Morristown Auxiliary	79 00	Per National W. C. T. U....	54 00
Newark Auxiliary	62 00	Per Sale of Christmas Cards..	616 06
New Brunswick Auxiliary	29 17		
Orange Auxiliary	623 11		
Orange Junior Auxiliary	18 00		
Plainfield Auxiliary	158 00		
Princeton Circle	27 00		
Roebling	36 00		

FORM OF BEQUEST FOR REAL ESTATE

I do give and devise to the American McAll Association the following described property.

FORM OF BEQUEST FOR PERSONAL ESTATE

I do give, devise and bequeath to the American McAll Association the sum of _____ dollars.

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